OF GOLDS KINGDOME, AND THIS VNhelping Age.

Deſcribed in ſundry Poems inter-*mixedly placed after certaine other* Poems of more ſpeciall reſpect:

And before the ſame is an Oration or ſpeech intended to haue bene deliuered by the Author hereof vnto the Kings Maieſty.

Ipſe licet venias Muſis comitatus Homere,
Si nihil attuleris, ibis Homere *foras.*

Though *Homer*, thou do come thy ſelfe
with Muſes waiting on thee,
Yet *Homer*, if thou nothing bring,
then *Homer*, God be with thee.

Animus virtutis ſtudioſus adinuenit artem Carminum ad laudandum bona: ad vituperandum vero vitioſa. Ariſt. De poetica lib. 1.



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A SPEECH INTENDED TO HAVE BENE MADE VNTO THE KINGS MAIESTIE, in the Towne of Windsore, but not spoken.

MOST Gracious and renowmed King, if we your Highnesse subiects of this place, be (for the present) to seeke in what sort to applaud the incomparable blessing of your royall presence: we are most humbly to beseech your Highnesse to impute the same vnto two causes: The one, the consideration we haue of our owne imperfections, as the same are now to be exposed vnto the censure of your Princely perfections. The other, the abundance of our ioy which hath so possessed euery part of our thoughts, as that thereby we are vnable to retaine in our speaking either Methode or Decorum: For it cannot be told (most gracious Soueraigne) with what insatiable power of our minds we do imbrace & entertaine this ioyfull time of your Maiesties personall repayre into this land, and now particularly to this your Towne and Castell of Windsore: This time I say, most brightsome and cleere, not ouercast with any the least cloud of either trouble present, or danger to come: For it may truly be said of your Maiesty (and that to the glory of God) as it was sometimes said of *Mauricius* the godly Romaine Emperour: that true piety and felicity haue so met together in your royal person, as that true piety hath forced felicity to be present at all your royall solemnizations whatsoeuer: And why? surely, because your Maiesty hath not onely couered your head with the Imperiall Dia-

deme, and inuested your person with the Royall Ornaments of the Crowne, but hath also adorned your mind with the inestimable Iewels of true Religion and Iustice: But what shall I say? Among all the inexplicable blessings which we are now by the goodnesse of God to inioy by your Maiesty, there is one amongst the rest so full of blessednesse, as that it ouerreacheth the measure of common comprehension to dilate it in speech: And what is that? Euen the knitting togither of your two Kingdomes *England* and *Scotland*, which are now so closed in one Harmony as well of Religion, as of their confining borders and agreeing languages, as that (according to the saying of the Prophet) *Bone* is ioyned to *Bone*, & *Ioynt* to *Ioynt*: Most gracious king, our most beloued Soueraigne, there is one thing that your Maiesty may hold as an vndoubted certainty: namely this, that you are entred into your rule and raigne ouer *Englād*, with as great cōformity of harts of English subiects as euer King or Queene within this Realme. Long may your Highnesse liue: Long may the Scepter sway in your Princely hands: And vnto the King of Kings we bow the knees of our hearts, that he will vouchsafe to graunt vnto your Maiesty a long, a peaceable, and renowmed Raigne ouer vs.

I will not take vpon me to particularize vnto your Maiestie the Nature of *Englands* gouernement, but generally (vnder your Princely fauour) this thereof may be sayd, that by the most ancient vsage of *England*, the king hath bin accounted to be *persona mixta, hoc est, vnita cum Sacerdotibus*, aunswerable to that of *Homer* and *Aristotle: Suprema potestas antiquitus fuit regia & Sacerdotalis.* And for that that is holden thereof ciuilly at this day, it is this: we say that our supreme power is *principatus tam regalis quam politicus*, the one respecting times of warre, and the other times of peace. And we say also that *principatus regalis & politicus paris sunt potentiæ, sed principatus regalis difficilioris est exercitii & minoris securitatis.* But of this as also of the Equity of your Maiesties Common lawes

lawes of *England*, and to of the Equity of your high Court of Chauncery with their differences, and therewithall alſo of Equity in generall as the ſame is to be vſed in euery humane law, I your Maieſties moſt humble ſubiect, a profeſſor of thoſe Common lawes ſome certaine yeares paſt did imploy my labours in writing a plaine & open Treatiſe thereof in Engliſh, whichbeing here contained in this written Volume, if it might ſtand with your Princely pleaſure to vouchſafe your reading of it, I make no doubt but that your Maieſtie will find ſundry things therein not impertinent, no nor yet vnneceſſary, for your Princely peruſing: The ſimplicity of the handling alwayes excepted, for the which I muſt and do moſt humbly beſeech your Maieſties gracious pardon.

This booke herein mentioned, the Author hath deliuered to the Kings Maieſty, but not by way of dedication.

After this, there ſhould haue followed ſome priuate and particular matters on the behalfe of the ſayd Towne.

TO THE RIGHT WORSHIPFVLL HIS very kind and curteous friend Edward Vaughan *Esquire, Deputy Officer* of the Office of the Pipe of the Kings Maiesties Eschequer.

GOOD Sir, my occasions staying me so long in London this last vacation, as that according to the bill of Certificat there died abone 19 hundreth of the Plague in one weeke: Although I then thought it not fit to imploy that time in any serious Study, yet I was vnwilling to passe it wholly ouer without some exercise of my Pen. Whereupon resorting to a few odde trifles which I had penned about a yeare or two sithens, I added euery day for diuerse dayes together sundry others vnto them. And causing my man to write them out after me, in the end I found the whole thereof to arise vnto a proportion of a litle Booke: which (thus written as it is) I send vnto you, as a token of my assured goodwill, being ready from time to time to expresse the same by better meanes as I shall be enabled thereunto. And whereas in one or two places of the booke I haue made mention of outragious fees, let that light where it will: As for you, you are knowne to be a giuer of fees: But an extreame exacter of fees I am perswaded in my heart you neuer were, nor euer will be. And so with my best wishing vnto you, I cease: This First of Ianuarie 1603.

Your true and hearty welwiller,
E. Hake.

The

The Authors Prologue to ſuch of his Poems in this booke as concerne Golds Kingdome.

ALthough that Gold can cloſely creepe
where th'aire could neuer come,
And cauſe that vice and vertue be
of equall poiſe with ſome,
Yet noble and true gentle minds
with Gold will not be won,
To do the thing that is vniuſt
or leaue good things vndone.
A proofe hereof me ſelfe haue ſeene
in one that noble is,
And holdeth place of high reſpect
as he well worthy is:
A poore man with Petition
annexed to his caſe
To him repaires, not hauing helpe
of any friend in place:
Which when he had exhibited,
although that noble man
Had great imployments of the State
yet marke what followd than:
Not full two dayes expyrd, before
the poore man did receaue
An Anſwer to his full content,
And thence did take his leaue,
Not rendring gifts to any one
nor Secretaries fees,
But haſting home vnto his Hiue,
reioyced with his Bees.
A yeare thence after, troubles came
about that paſſed gift,
As that ſome ſought to fruſtrate it
by friends or fained ſhift.
The poore man for his helpe againe
preferreth his complaint,
And by his onely writing doth
that Lord therewith acquaint,
Himſelfe vnable through diſeaſe
in perſon to be ſeene.

This noble man, as if the caſe
had then like preſent bene,
What he had paſſed earſt before,
Confirmes with greater force:
Right noble ſurely was this deed
and full of true remorſe.
Yea, as before, no peny went
out of the poore mans purſe,
So now againe, no peny he
to any did disburſe.
Patron to pupils is that Lord,
(ſo doth his office lie)
Amongſt whoſe vertuous deedes this one,
the poore mans caſe did try.
And ſith that I an Actor was
to pen that poore mans caſe,
I therefore write it as a note
of vertue in that place.
The rather, for becauſe this Age
vnhelping is, and why?
Few men will helpe in caſes where
they ſee no profit lie.
So that to ſpeake what I conceiue,
I feare, no Gold, no Good,
No, not perhaps for ſuch as haue
aduentured their bloud.
And for the man at home, who hath
of good deſeruing bene,
Nor workes nor worth can him aduance
if Gold come not betweene:
For now, as good to beate the ayre
as fill the eares of ſome
Who Suites preferre: Nay, fill their hands,
elſe looke to find them *Mum.*
Yet write I not with mind to touch
men of ſuperiour place:
Nor do I know particulers
that any ſhould deface.
Many complaine and many cry:
God knoweth where the fault doth lie.

HVMBLE PETITIONS OF GOOD SVBIECTS TO THEIR GOOD KING against the Parliament.

COnfirme Religion as the Arke of God:
Preserue the places where the same shall rest:
Then Lawes for life, and maners as the Rod,
Wherewith offence of Sinne must be suppresst,
So shall the land assuredly be blest.
But firie Spirits are not for that charge,
Nor such as seeke their profits to enlarge.

Next, for the Common-wealth (as is begun)
Take off oppressions from the Subiects backe,
And to the Commons do not alwayes runne
For euery thing that Common-wealth doth lacke,
For so poore Subiects still shall go to wracke,
And yet must Subiects Cæsars duties pay:
No faithfull Subiect will thereof say nay.

As for the Lawyers faults and griefes thereby,
The peoples plaints suffice to make them knowne,
And how huge monstrous fees on Suters lye,
Which Officers and Clarkes claime as their owne:

But if you aske quo iure *they are growne,*
The man (say they) must sell who first did buy:
A case to be redrest as cause shall lie.

In briefe, the sores and sicknesses that are
In Englands *state, which grieued men will shew*
In Parliament, *will moue the Princes care*
To finde the fountaines whence the same doe flow,
And fountaines found, to purge them all arow.
The God of heauen preserue our blessed King,
That he to Church and Realme true peace may bring.
Astra Deo nil maius habent, Nil Cæsare Terra:
Sic Cæsar Terras, vt Deus Astra regat.

The Subiects loue is the riches and *safety of the King.*

IT is recorded in this wise:
At Wormes *a Germaine Towne,*
When all the Princes there were met
And all were sitten downe

To talke of matters of the State
At length they tooke in hand,
Each one to praise and to extoll
The goodnesse of his land.

Bauaria *Dukes their Cities prayde,*
The Saxons prayd their Mines,
Duke Palatine *his fertile Soyles*
And fatnesse of his vines.

Duke

Duke Eberard *of* Wittenberg,
Who likewiſe was in place,
And ſilent ſate by Fredericke,
Who had the Soueraigne grace.

As Saxon *Duke required was*
To tell his Countries praiſe:
And he obeying modeſtly,
(As loath himſelfe to raiſe)

My Lords (ſayd he) tis nothing that
By me can be declarde,
Who am the loweſt in this place
And might full well be ſparde.

Nathleſſe this one thing do I know,
And knowing, do proteſt
That I in any Subiects lap
Of mine can take my reſt,
Although in open fields from preaſe:
Whereby our mutuall louesincreaſe.

A notable example of integrity in a *King, betweene himſelfe and his Subiects.*

Lewis King of *Fraunce* was accuſtomed to ſit iudicially in the hearing of his owne cauſes: And if he found any to flatter him therein, and to ſay his cauſe was good: Let vs heare the ſame (ſayd he) whether Iuſtice, or your beneuolence hath Io. Manlius de Magiſtratu pag. 593.

ſwayed moſt therein: And oftentimes when hee found their Sentence to be with him, he would pronounce the contrary, and would bitterly chide thoſe who had attributed too much to his ſide.

Another notable example of integritie in a Prince.

Io. Manlius de Magiſtratu pag. 592.

FRedericke Duke of Saxony had certaine woods neare adioyning vnto *Wittenberg*, which had bene ſometimes purchaſed by his progenitors. *Anhaldine* mother of thoſe Princes of that name, who then liued (being wiſe & a good Oeconomiſt) required thoſe woods to be reſtored vnto her, becauſe they had bene at the firſt but mortgaged. The Duke although it was very hard for him to depart with the woods, inſomuch as he had rather haue giuen more mony for them, then to haue forgone them (in reſpect that the price of woods did then daily increaſe) yet he would by no meanes vexe or diſquiet that moſt honeſt Matron, or hold her long in ſuſpence: And therfore albeit he had counſell & pretextes propounded vnto him, how by a ſhew of right he might retaine them, yet he would by no meanes burthen his conſcience, by admitting of any of the ſayd pretextes for the retaining of them: and ſuch was his integrity, as that he willingly reſtored the ſame to the houſe of the *Anhaldines*.

And hath not Iames *our Englands King*
Shewd forth like Princely mind,

Who

Who farmes of fines and forfeitures,
Which Subiects backes did grinde,

With Monopolyes, lycences
And priuiledges large,
Whereby he might haue bene enricht
(Though to his Subiects charge)

Hath royally releaſed from
His Engliſh Subiects backes,
Not minding to enrich himſelfe
By his poore Subiects wrackes?
What good ſo great hath earſt bene done,
As by King Iames *is now begun.*

A Caſe of Difficultie in the Royall *Adminiſtration.*

GReat Difficultie may be found in this
Vnto the Prince, where Subiects doe complaine
Of any that in office doth amiſe,
As that percaſe he ſhould ſome wrong maintaine:
For as the Prince is bound to aide the right,
Without reſpect of any Subiects might,

So, meete it is that where he giueth power,
He ſhould ſupport the ſame, and ſtill vphold
Th'authorized, for why? Elſe euery houre
Th'vprighteſt men, and men of pureſt molde
Might be traduced, and beſides, his Grace
Would be ſurcharged with plaints in euery place.

Then what to write, or ſpeake in ſuch a caſe,
Few men can tell, but fewer will (I feare)
Th'inferiour once offended, will deface
Superiours, and ſuch as office beare:
Againe, the mighty they are full of friends,
And as friends be, ſo oft the matter endes.

Referments of cauſes dangerous.

Put caſe the King vpon complaint preferd
Againſt the mighty, by the lower ſort,
Of his great grace ſhould cauſe to be referd
The in-ſight of ſuch plaints to men of Port:
Say that the mighty with the mighty hold,
So that to aide the poore none durſt be bold.

What ſhould then here be done, can any tell?
Th'inferiour he goes downe. But is that all?
No, no, hee's blamde becauſe he durſt to mell
With ſuch as on the earth men Gods do call.
O caſe of caſes to be ſeene into,
Which doth concerne the Prince what he ſhould do.

And ſith a wiſer Prince this land nere had,
Nor better bent to heare the poore mans cry,
What needes my pen thus moue a caſe ſo ſad?
His Highneſſe knowes where all the helpe doth lye:
For leaſt the matter ſhould ſo go awry,
His grace himſelfe muſt helpe, or elſe perhaps
The poore Complainant ſhall feele afterclaps.

Iames the fift of that name King of Scotland, Graund-father to our moſt gracious King, was called the Poore mans King.

The

The infortunate Courtier.

TWo Courtiers liuing long at Court,
The one of good deſert,
The other meanely meriting,
Yet (vt fortuna fert)

The meaner had the better lucke,
By th'emprour well aduanſt,
Which to the other brought great griefe:
But marke ye how it chanſt,

The noble Sigiſmundus *he*
(So was the Emperour nam'd)
Enformed of this matter, and
How he was onely blam'd,

As not to beare an equall hand
In giuing of reward,
Aduis'd himſelfe there of, and with
A Princely due regard

For anſwering of the matter, did
Reſolue vpon this courſe:
Two chiſts he fild, the one with gold,
The other, ſtones or worſe.

And calling for the Courtier which
Had found himſelfe ſo grieu'd,
Declared vnto him that now
His caſe might be releu'd.

If Fortune were not in the fault:
Choose here (sayd he) of two,
A chist of gold, or one of stones,
And thinke well what to do,

For I'le be henceforth quite of blame,
(The fault thou sayst is mine)
And if thou choose the stones, then say
The fault is rather thine,

Or if not thine, yet Fortunes fault:
And who can that redresse?
The Courtier chose, and chose the stones:
(Alas, vnluckinesse.)

But shall I say my mind herein?
Good Kings will haue respect,
Whom they aduance, whom they reward,
And whom they do reiect.

For why? All's one to raise the ill,
And not to helpe the honest still.

Three things very grieuous to *good mindes.*

THree things there are that breed much griefe,
And discontent of mind:
The worlds mishaps, vntrust of friends,
The third, that Gold doth bind,

Nay

Nay binde and looſe, though not with all,
yet greatly with the moſt:
And for the firſt of theſe three things,
what man on earth can boaſt

That he hath paſt his dayes in peace,
not croſt with worlds miſſehap?
Not one I thinke, though beſt men moſt
doe taſte of ſorrowes ſap.

The King hath cares to croſſe his ioyes,
home ſtriſes to croſſe his peace,
And traytrous harts conſpire his hurts,
while Subiects loues increaſe.

If pleaſures for his health he take,
what interruptions are
Vnto his pleaſures and diſportes
by ſuites, that breede his care

In cauſes of his Subiects ſtates,
perhaps their liues and lands:
The ſtrong doth ſtill oppreſſe the weake,
the help's in Princes hands.

Yea day by day occaſions riſe
of common wealthes redreſſe,
And day by day abuſes grow,
which Princes ſhould ſuppreſſe.

And yet if Princes ſhould not haue
their pleaſures and delight.

Alas, alas, what were their case?
of all men worst in sight:

Onely the King that feareth God,
and seekes to spread his prayse
Shall haue his seat and State securde,
his soule shall see good daies.

Then if the King in this worlds course,
where all men him obay,
Findes worlds vnrest, of lower States
how firme can be the stay?

Next for the faith and trust of friends,
where is the friend whose faith
As well in hard as happy state
in friendship firmly stayth?

Swallowes men are, whose Sommers glee
retaines in friendships band,
And Winters woes driue cleane away:
So doth mens friendship stand.

Examples hereof infinite
the world doth dayly show,
And how mens loues are wrongly plac'd
and from wrong causes grow:

For were true vertue their loues cause,
then what could it remoue?
No, no, tis gaine, or vaine respect,
that most where causeth loue:

The rich holds friendſhip with the rich,
the lecher with his like,
And pot-companions with their mates
great league of friendſhip ſtrike.

Blind Zeale alſo to maintaine Sects,
and to impugne the truth,
Doth lincke it ſelfe in friendſhips bands:
but what thereof enſu'th?

Diſturbance of the Churches peace,
contempt of King and law,
And all that with ſuch friends is found,
is onely to withdrawe

From vniforme conſent of faith,
and from true ſeruing God:
O, out, alas, what loue is this?
Such league from loue is od.

The third and laſt is ſway of Gold,
which ſo ſtill hinders all
That to the well deſeruing man
ſhould for his Guerdon fall,

As that no gifts of learning, nor
of skill which in him are,
Can do him good, becauſe perhaps
his ſtate is ſomething bare.

Fayre ſpeach and ſugred words are rife,
but if thy ſtate be poore,

While others preaſe and come in place,
looke thou to ſtand at doore.

Iſt office that thou ſeekeſt friend?
why offices are bought:
An Office is a Nemo scit,
and ſhould it come for nought?

But be it ſmall or great that thou
doeſt labour to obtaine:
Aſſure thy ſelfe that if there be
therein a ſent of gaine,

Though nere ſo ſmall, and yet perhaps
the matter full of toyle,
Vnleſſe with gifts thou get thee friends,
be ſure to catch the foyle:

For if thou ſtand vpon deſert,
thou maiſt put vp thy pipes:
There is a fellow calde Giffe Gaffe,
that in ſuch caſes gripes.

And ſo we ſee that Gold and gifts
In ſuites muſt doe the deede,
And how that no man for deſert
of any thing can ſpeede.

Audacious, proud, and flattering mates
I graunt you may doe much;
And many things of good reſpect
are oft beſtowd on ſuch.

Againe,

Againe, we ſee that ſome there are,
who willingly are led
By men of ſlender gifts: And why?
becauſe by them are fed

The humors whereunto they be
enclined, and moſt what
For that they pleaſe them with delights,
and ſeruile are to that.

And ſooner will they giue to thoſe,
Then vnto men of price.
If ſuch one aſke, he ſtraight way ſpeedes,
and hath it with a trice.

But if I ſhould runne ouer all
that might be ſaid in this,
How Gold hath Soueraigne power in ſutes,
and chiefe effecter is

Of mens deſires, and that deſert
(as of it ſelfe) ſhall fayle,
I might imploy much ſpeech therein,
And little ſhould preuaile:

For howſoeuer men of place
and honour are enclinde
To further and promote a man
that is of honeſt mind,

Yet are the meanes ſo difficult
that muſt be made to ſuch,

And fauorites so many that
thereín doth looke for much,

As that a man farre better were
to liue with bread and grew,
Then with a thrid-bare purse to seeke
or for preferment sew.

And so I end my dolefull song
of threefold griefe and paine,
As worlds vnrest, next, friends vntrust,
the third, that all's for gaine.

Of true Nobilitie.

OF true Nobilitie doe we enquire?
Tis that that doth excell the common sort
In vertuous Actes whereto it doth aspire,
And shewes it selfe abroad with noble port:
For noble port must shew the noble State,
It fits not Noble minds to be at common rate.

But what for that? doth Noble therefore wrong?
Doth he oppresse or seeke a common hurt,
Whereby to raise himselfe or make him strong?
No fye, the Noble reckons that as durt:
For as the world is cheered by the Sunne,
So from true Noble comforts daily runne.

Doth Countries seruice call the Noble forth?
Most what he is prepared for the same,
For that's a meane to shew his noble worth:

And

And that accomplisht wins him noble fame.
To God, to King, and Countrey is he chargde
To see the Honour of them all enlargde.

Is noble neere the King? who else should be?
Then nobly doth he seruice to his Grace,
As both his honour and his safety to foresee,
For which his eyes are open in each place,
Detracting none that are of good desart,
But helping all out of a noble hart:

And chiefly vnto suters doth he show
A noble affabilitie, and why?
Because from Prince, as from a spring doth flow
The Subiects helpe, which helples else might lye:
Then if this Noble keepe poore suters backe,
Vnnobly doth he cause poore suters wracke,

And to proceede, doth he in Countrey dwell?
No partie factions doth he there support,
Much lesse, prepareth plots how to rebell,
Nor graceth any of suspected sort.
But honours law, and Iudges doth assist,
And makes not law to serue him as he list.

To the most reuerend and right *Honourable, the Primate of* all England.

TRue Paterne of pietie, with true hearts good will
My pen doth presume to speake of thy grace

Whose vertues and goodnesse right well do fulfill
The honour and greatnesse that is in thy place,
Gladnesse of conscience may thee imbrace,
Whose zeale hath beene peacefull with censures discreet,
Whose life hath beene blamelesse with doctrine to meete.

Pride sitting below thee in envious chayre,
Doth swell at thy greatnesse, yet faine would be great:
And Momus *the wretch that all would impaire,*
His head about mischiefe and malice doth beate,
But care of the truth shall stablish thy seate.
Thus vertues regard hath imployed my pen,
Not Monies *reward, nor pleasing of men.*

The Iudge must be truthes Patron.

THe Iudge that sitteth on the bench
to iudge of wrong and right,
Should haue the high Tribunall seate
prefigur'd in his sight,

Least that the Lawyer with his skill
and argument prepar'de
Well sounding to the sense of man,
and subtilly declar'de

Should haue the hap to harbour in
his well entending brest,
Where nought but truth, and truthes defence
for euermore should rest.

For

For this is ſure, that ſome there are
in this our learned age,
Whoſe force is great with wit to win
the iudgement of the ſage:

Then ought this rule be alwayes held
in all iudiciall things,
That neither Arte, nor lawes diſpute
which learned Lawyer brings,

Doe draw a preſent iudgement on
in queſtion of the law:
For ſudden iudgements oftentimes
may from the truth withdraw.

And (Lord) how grieuous were the caſe,
if goods were loſt, or lands
Vpon a point of lawes diſpute
which argumentiue ſtands,

Without well ripping vp the ſame
with due and deepe regard,
Foreſeeing that the Princes caſe
in iudgement be not ſparde?

As (for the purpoſe) were it thus:
A Statute law there is
Of Chauntries (ſo entituled)
whereon the caſe be this:

A man giues lands to one by Will,
he finding euermore

A yeerely Obite for the ſoules
of ſome deceaſt before,

And paying for that Obites charge
a certaine yerely ſumme,
And for default thereof a paine
out of thoſe lands to come.

Admitting alſo that the lands
of greater valew ar,
Beſides Repriſes of the ſame
then th' Obites charges far,

Then ſay thoſe lands are claymed for
the King in this degree,
As that the vſe thereof by lawe
ſhould ſuperſtitious be:

Although I take not on me to
affyrme how it ſhould go,
Yet this I ſay, that if ſuch caſe
ſhould into queſtion gro,

I haue heard of ſuch a caſe in queſtion at this day, and that it is of no leſſe importance to the ſubiect the defendant then is here mentioned.

For that the wait thereof perhaps
vnto the ſubiect may
Be ſuch as that thoſe lands in ſute
are his all only ſtay:

And eke for that the Lawyers ſkill
in caſe of Lawes diſpute,
Is leuelled to win the cauſe
and to obtaine the ſute

Vpon the ſide he is retaind,
and not to bend the ſame
For Rights defence (for ſo perdy
his Client might him blame)

VVhat neede then hath this caſe of ours
of Iudges holy aide,
As by the which full oft and oft
the Right had neede be ſwaid?

For howſoeuer counſaile vrge
the matter for the king,
The Iudge hath his reſpect to Right
as to the chiefeſt thing.

And as for Coplatiues and Diſiunctiues
in Willes, why ſhould they ſway?
For as the Sunne ſhines not by night
as it doth by the day:

So men in ſicknes haue not ſenſe
as in their health they haue:
Sunne ſetting bringeth darknes, and
ſenſe faileth at the graue.

Againe, ſhould points or periods
deſtroy a Subiects ſtate?
The King himſelfe ſeekes no mans land
at ſuch an eaſie rate.

Eſpecially, if there haue bin
like caſes formerly

Adiudgde for Subiects: but for that
Let Law such matters try:

My speech is not to preiudice
The Iudgements of the Graue:
I, as a meane Professor speake
The knowledge that I haue,

Submitting all that I haue sayd
Concerning point of Law
To such, as from whose learned Breasts
My learning I must draw.

For were the foresayd case mine owne,
My minds resolue should be
To take in worth what ere fell out,
Wer't good or ill for me,

And to returne where I began:
The Iudge that hath Gods Seate,
Protects the Right while Lawyers heads
Vpon preuailings beate.
I honour Iudges from my heart,
And loue all Lawyers of desert,

A Caueat to peremptory *speaking Lawyers.*

AND dost thou speake (friend Faber*) for thy fee?*
Speake not with mind to beare the matter downe:
Thinke not that Law should come from none but thee,

For

For many a one that weares a thridbare gowne,
Although his gift be not in ſpeaking well,
Yet may his iudgement many times excell.

To Aſtilius Regius the learned & *highly imployed Lawyer.*

SVch gifts of skill as few men apprehend,
Muſt needes be great to dignifie the man,
To whom it pleaſeth God ſuch gifts to lend,
Though but one gift: Iſſo, what ſay we then
Where ſundry gifts of equall great degree
In one ſelfe perſon well conioyned be?

Lawes knowledge of it ſelfe withouten more
Hath made ſome great, yet not without deſart.
And hath it ſo? what ſay we then to ſtore
Of Lawes great skill, and depth of learned Art?
I ſay that he in whom ſuch gifts are found,
Is great by Right vpon true Reaſons ground:
Such one are you: O ſtill, then ſtill abound in righteouſ-
(neſſe.

Of the most commendable and honourable gouernement of the City of London, in the late times of the sickneſſe and deceaſe of the most gracious and renowmed Queene Elizabeth.

* *
*

FEare, horror, trembling, and diſmay of heart
Were each where ſeene vpon reports that went
That our late Queene lay ſicke. O dreadfull ſmart
Redoubled ſtill as new reports were ſent.
Moſt men to flit and chaunge their ſoiles were bent,
But where to ſeate or where to be ſecure,
Alas, alas, no caſting could procure.

The vpland man, thought ſafeſt in the Towne,
The townes man thought him beſt that was at large,
And he that earſt ſate warme in long furd gowne,
Could well haue brookt the ſteering of a barge.
Not one of other then would take the charge,
But each ſuſpecting other, all diſmayd,
Not for defence, but for deſtruction ſtayd.

O London then (to thy ſtill laſting fame)
So prudently thy Gouernement was ſet,
As that how euer newes then went and came,
Nought could thy graue foreſight or compaſſe let
Wiſedome and courage ſo in thee weremet,
As that the Peacefull had his quiet reſt,
And few men feard that they ſhould be oppreſt.

No

No troupes by day nor lurkings in the night
Could gather head, but ſtreight they were deſcryde:
Each officer ſo held his courſe aright,
As that no doubtfull perſon durſt abide..
And for the care that was at water-ſide,
It was to all great ioy to vnderſtand
What rules were there for ſetting men on land.

In fine, when certainty of death was knowne
Of her our Queene, did hurly burly riſe?
No none at all: A bud then ſtraight way blowne
On ſelfe ſame Stalke did London well ſuffice
To meaſure all things with an vpright Size.
The keyes were kept for him who did ſucceed,
And nought was heard that diſcrepance might breed.

Then I as one partaker of that Good,
Who with my wife and family did ſtay
Within the City where I vnderſtood
Th'occurrents of thoſe times and Cities ſway,
Found cauſe of ſweete content whereas I lay,
Obſeruing there the orders of that place,
Which with my heart I highly did imbrace.

No gold no goodneſſe.

O Gold that goeſt in and out,
That rul'ſt and raigneſt at thy will,
O thou that bringeſt things about,
Why art thou abſent from vs ſtill?
But O our God, O where art thou
That ſuffreſt Gold to conquer now?

You earthly men who vnto men
Nought giue where you can nothing take,
I ſpeake to you, regard me then,
Your Gold and Goods your God you make:
For whereas Gold is, you are won,
But where Gold is not, you haue done.

Be honeſt, learned, skilfull, wiſe,
Be what thou canſt, if Gold thou want,
Thou maiſt lie ſtill, thou ſhalt not riſe,
For nothing proues where Gold is skant:
For Gold it is that doth the deed,
But nothing proſpers where is need.

What, ſhall I then lie downe and die?
Alas I cannot when I would:
Or ſhall I ſit me downe and crie
And with my teares my griefe vnfold?
Lament and crie, do what thou wilt,
Thy cauſe is loſt for lacke of Gilt.

Yet ſay I not that all men looke
To be rewarded for their deed:
But this I ſay, that few men brooke
To helpe a man that is in need:
For though he write with Homers *inke,*
Yet go he ſhall before he drinke.

The ſame of this vnhelp-ping Age.

WHere is the man on whom thou mayſt depend
To worke thy good or to aſſiſt thee ſo,
As by his helpe thou mayſt thy ſtate amend,
(Though by thy owne deſert?) Not one I tro.
In words theile giue thee (yea) In deedes ſtill (No)
My ſelfe haue had the proofe with men of choiſe,
Who wiſht me euer well, but all in voyce:

For when it came to proofe, to write or ſpeake
In matters which themſelues thought good and right,
Good Lord, how were thoſe friends of mine growne weake
And how ſmall ioy tooke they of me the ſight?
If twere a matter for me to endite,
I could report hereof a tedious Tale
And yet the morall might be worth the ſale:

But this (in ſomme) I ſay and make it knowne,
That if my caſe require more helpe then view,
Except I giue, or can, I looke for none:
For if thou ſtand vpon deſert, Adieu:
Marke well my ſpeech, for thou ſhalt find it true,
This age affoordeth naught but words and wind,
The rich ſhall be preferd, The poore ſhall ſtay behind.

The ſame complaining of his *want of friends.*

WAking in my bed I wept
And ſilently complaind,
The cares that on me crept
All hope of ſleepe reſtraind,
I called on my hap,
I cried on my chaunce,
Will none ſtand in the gap?
Will none my ſtate aduance?
My woe that neuer ends,
My want that neuer dies,
My ſtate that neuer mends,
My ſoule that euer cries,
All theſe are but the loome
That warpeth vp my death,
All theſe preſage my doome,
The loſſe of later breath.
But is there not a ioy
That worldly ioy excels,
That helpeth all annoy
And worldly woe expels?
There is no doubt, God graunt it me
So ſhall thoſe woes extinguiſht be.

Droupe

Droupe and die,
Looke vp and liue.

BE drouping N. *and die my dearest friend:*
For who regardeth him whose ioyes do end?
Looke vp and liue, make shew of greatest store:
If litle thou possesse, make shew of more:
Be modest, simple, bashfull in thy deed,
Assure thy selfe of nothing thou shalt speed:
But stout vaunt parler stirring in the State
Will haue his passage through a Princely Gate.

Answer.

Ah God my God, and must it needes be thus?
Will nothing come by plaine and simple course?
Must Nature change her selfe and loose her Ius?
Must humble mind be proud? Nay (which is worse)
Must vertue seruile be to stalcke vpon the Stage?
Ah Lord my God, how grieuous is this Age?
Ile neuer liue to make such fained shewes:
Ile rather liue where peace of Conscience growes.

Natura pauca, opinio multa requirit.

Truſt to thy ſelfe and not to thy friends nor kinsfolkes.

THe mother Larke that neaſted on the ground
With all her Brats her little birds about her,
Abroad ſhe flew where victuals might be found,
But ere ſhe went, becauſe ſhe did miſdoubt her
That in her abſence ſome thing might be ſayd
For cutting downe the Corne wherein ſhe ſtayd,

She therefore thus gan ſpeake vnto them all,
My birds (quoth ſhe) this crop doth ripe apace
And in mine eye doth for the reapers call,
Who when they come will you and me diſplace,
And more then that, our liues will they inuade
Vnleſſe in time we ſeeke ſome other glade:

And yet to leaue our ſoyle before we need,
Full loath I am: my mind therefore is this,
That when you heare the owner come, take heed
What words he ſpeakes and what appointed is
For felling of this field, the time and maner how,
Looke well vntoot, and ſo I leaue you now.

No ſooner gone but comes the Farmer thither,
And thus he ſpake aloud vnto his man:
Sirha (ſayd he) you ſee this goodly weather
Get reapers go, with all the ſpeed you can.
I trow my neighbours will not ſay me nay:
Requeſt them all and tell me what they ſay:

The

The ſelfe ſame night when mother Larke came in,
The ſilly birds with low and fearefull voyce
Related all: Tuſt, tuſh (quoth ſhe) a pin,
If maiſter Farmer make no better choiſe
Then neighbours helpe, this field will not go downe,
Neighbours will helpe themſelues throughout the Towne.

Next morning when ſhe was to go againe,
The like precept and charge ſhe left behind:
At noone the owner came, but all in vaine,
His neigbours Sycles no where could he find.
All chafing then, he cald vnto his man
Who ſayd that they would come, but knew not whan.

Well well (quoth ſhe) Ile truſt no Neighbours aide,
Go now to ſuch my Coſins and my Kin:
I know with them this matter will be waide:
And here to morrow let them all begin.
This fearefull Summons when the Dam returnd,
The litle Larkes declard, and then they mournd.

Not this (quoth ſhe) as yet ſhall make vs flie:
Will kinſfolkes helpe? No no the'yle helpe themſelues,
And therefore yet a while here will we lie.
Ceaſe therefore ceaſe your moane you whimpring elues
And marke to morrow when he comes againe
What he giues forth and how he doth complaine.

The morow came, and (as he did before)
The owner of the field returnd, and finding none
About the Corne, Lord how he ſwet and ſwore
For being told of kins excuſe, and how each one

Was faint and cold and ſtoode vpon delay,
He ſwarde and fretted, and in fine did ſay.

That he no longer neighbours, kinred, nor
Ought ſaue himſelfe thenceforth would truſt vnto:
And therefore now (quoth he) to cure this dor,
Do thou therein as I ſhall bid thee do:
To morow morning call my men togither
And with their Harneſt weapons bring them hither.

Thoſe newes at night when Beldam came to neaſt,
The birds did tell as they had done before:
Yea now (quoth ſhe) this matter is increaſt,
For after this, delayes muſt be no more:
This night with ſpeed we muſt go change our ſeate
And ſo ſhe did with paines and trauell great.

And now to ſhew the morall of this tale,
As Larke that neaſted in anothers ground,
Not fenſt about with hedge, nor ditch nor pale
Did yet abide a twiſe moſt dolefull ſound
Of kin and neighbours comming to the place,
But when ſhe ſaw that altred was the caſe,

As that the Owner of the field would come,
Or ſend his ſeruants on the morow day,
Then thought ſhe time to leaue that borrowd roome
And with her young ones thence to packe away:
Such is the caſe of all men that do lay
Their hope of helpe in kinred or in frend,
For ſuch a one lies helples in the end.

The dolorous man being ſtill croſſed in his eſtate bewaileth his miſhaps.

DRooping and dying in depth of diſpaire,
Waſted and wearied with ſorrow and ſmart,
Pinched and pained in pencifull chaire,
Yet dare not diſcouer the thoughts of my heart.
To keepe them or ſhew them brings griefe alike to me,
To keepe or to ſhew them alike doth vndo me.

O dayes full of dolor, O nights of vnreſt,
O times full of trouble, O ſeaſons vnkind,
If ought could be added, or ought be decreaſt,
Then might there be hope ſome comfort to find:
But reſolute Ruine ſtill ſtanding at doore,
Death cannot haue entrance nor life be ſecure.

O God if thou doſt it to puniſh my Sinne,
I am thy poore ſeruant, the worke of thy hand:
All fraile and vnſtable without and within,
Vnable without thee one houre to ſtand,
But ſith thou haſt promiſt to helpe where is need,
Lord, keepe thou thy promiſe, and helpe me with ſpeed.

Thou knowſt what I lacke, thou knowſt what I aile,
O Father of mercy, O Fountaine of Grace,
Sith none that hath ſought thee, did euer yet faile,
Lord, let not me onely be thruſt out of place:
But looke thou on me as thou looketſt on all,
And helpe thy poore Seruant that lieth in thrall.

I graunt, of my merites I may be aſhamed:
Not mercy but iudgement doth fit my deſert
My life hath bene looſe, my thoughts all vntamed,
And what ſo was holy, that did I peruert,
Not therefore for me, but for thy name ſake
Vouchſafe me thy mercy my ſorrow to ſlake.

Of diſſembling friends.

WEll ſpake that choſen of the Lord
Who viewing friends by proofe,
Compared thoſe that in our woes
and ſorowes ſtand aloofe,

To water brookes, whoſe moyſture Heate
in Sommer dryes to nought
And winters Froſt likewiſe ſuckes vp
When helpe thereof is ſought.

Contrariwiſe, in time of Raine
When each ſmall pit is full,
Then flow they faſt and ſend forth ſtore
each hollow gappe to gull.

A carefull Debtor.

I Liue in debt, yet lowe not to do ſo,
I pay no debt, but not becauſe I would not:
Tis debts diſeaſe that breedeth all my woe,
It kils my heart (alas) becauſe I could not.
But hence I go to ſeeke ſome change of ſoyle
Whereby to pay my debt with bodies toyle.

Of

Of one neere dead through *thought.*

THought is a ſecret that doth kill
And with the dead it ſelfe doth die
As with his ruine Sampſon *fill*
Himſelfe and all with him perdie,
And is not my poore caſe much mye,
Neere dead through Thought both Thought and I?

I Thought no Thought could haue preuaild
Againſt my cheerefull minde,
But croſſe with croſſe hath ſo aſſaild,
That now not ſo I finde:
For Thought is come and ioy is gone,
The body pines and death drawes on.

The liberall mans Expoſtulation *with Golde.*

WEre my deſier to hoord thee in my chiſt,
Or wiſht I thee to feede my luſtfull paunch,
Or that by thee I might do what I liſt,
And into ſeas of baneſull pleaſures launch,
Or were my minde to laſh thee out in lawe,
By brabling ſuites which all good things withdrawe:

Then hadſt thou (Gold) good cauſe to ſhunne my ſight,
And keepe thy preſence from my longing eye:

But sith in seeking thee my Thoughts goe right,
Why should'st thou then disdaine my Thoughts to trye?
Beleeue me as thou list, this is my mind:
If thou make choyce of me, the poore shall finde

Not peny helpe, or slender almes at doore,
But pounds of aide, if need shall so require:
A full relieue Ile giue vnto the poore.
My needy friend shall haue his harts desire,
And eu'ry case that helpelesse lyes for Golde
Shall haue my sure support as powre can hold.

To Booke-men wanting meanes, both hands shall giue:
The vnprouided Preacher sound of life
Shall finde how far my zeale my purse can driue,
But not to nourish Sects, or maintaine strife.
In summe, what good so'ere thou Gold canst do,
My hand shall not withhold my helpe thereto:
But here I cease, least thou should'st thinke I woo
thee with my wordes.

The Golden Swaggerer.

CRownes, Crownes, cries Swaggerer: Then healthes are
Of soundest liquor that those Crownes can finde, (had
It bootes not then to tell him he is mad.
His heads chiefe care is how himselfe to blinde,
Great suppers then so soone as he hath dinde:
And late at night new banquets are preparde,
So rundell-wise his Crownes he doth discarde,

Not to aduance his state perdy: But how

To

To glut himselfe with pleasures long desirde.
He sowes no seede, though deepe he sets his Plow,
But downe he sinkes vntill his feete be mirde,
And fast he stickes when he should be retirde:
Then Gold, what goodnesse hast thou done hereby
To make him now crie Crux, *who Crownes did cryc?*

To all Worthy and well deseruing *Souldiers.*

TRue Martial men dispaire not in the times:
Nobilitie of you must haue a care.
Liue still vntoucht of infamie and crimes,
And high Iehouewill helpe you where you are.
Are you the men who neuer yet would spare
Nor life, nor lim, for Prince and Countries good?
You are the men, the men whose losse of blood
With wounds and skars doth still on you appeare
Though cloth'd and couer'd with your best aray:
But is that all? no, this besides I heare
That what remaines of life or lim, you say,
You are content to spend it any way
At Princes pleasure, speake he but the word.
Ah good sweet harts, what more can breath afford?

Write downe your names, your seruices write downe,
And say that you deuoutely doe remaine
Prest for the field, and to forsake the Towne,
If new imployments call you forth againe.

That being done, then with the ſame retaine
Some one that is true Noble for your aide,
Vpon whoſe mediation all be laid:
But let him be like her who ſometimes ſaid
Non ignara Mali, miſeris ſuccurrere diſco
So help will come from ſeruice or from fiſco

Though wit be the woer, Yet gold is the ſpeeder.

FYe Fibbus, *fye, now fye vpon thee foole,*
What meaning haſt thou by thy wooing ſo?
Thinkſt thou to ſpeed with that thou broughtſt frõ ſchoole,
Or that by Arte thou canſt her ouer-go?
If thou ſay yea, aſſure thee ile ſay no.
She heares thee ſpeake, but when thy tale is tolde,
Sheele giue thee loue as thou canſt giue her golde,
Except that fleſh for fleſh may hap be ſolde,
Then looke to that.

A Sale of Sinne.

BVm-braka *Lady of the ſlimie Snailes,*
Out-skowting ſtill, doth ſeeke where ſhe can win,
Then in ſhe drawes her bootie by the tailes,
And puts foule fleſh to fleſh in filthie ſinne:
Yet gilt ſheele haue before they do begin:
O damned creature clapt in Sathans hold,
VVho damnes her ſelfe and many mo for gold
if Grace come not betweene.

A Memoriall of the worthy and *Right Worſhipfull Gentleman*, Richard Louelace, late of Hurley, in the *County of Berke, Eſquire, Lieſetenant of the* Caſtle and Forreſt of Windſor.

SOme liue, who neuer louing were
to kiſſe nor yet to kin,
But Louelace *he by louing all*
vnlouing hearts did win.

I ſpeake of that that I well know,
who knew him to his end:
His Countrey did not beare a man
more louing to his friend.

What, to his friend? yea poore as rich
according to his powre
His Towne of Hurley, *where he dwelt*
affirmes it to this houre.

His Towne of Hurley *where he colde*
endure the poore to dwell.
What dwell? yea oftentimes rent-free
the Countrey knowes it well.

And more then that, for hauing woods
and waſtes that ſpacious were,
He could abide the poorer ſort
to plant them dwelling there:

Not

Not for enlarging of his rentes
(a thing farre from his mind)
And yet vnto those Cotagers
he land oftimes assignde.

And as vnto his friends and poore
he thus expreſt his loue,
So for his seruants, wife, nor childe
could him from them remoue:

For when his Copy-holds came voyd
he ſtrake not vp the drum,
Nor gaue them to his children, as
I know is vſ'd by ſum.

But as they fell into his hands,
he gaue them to his men:
My ſelfe haue made them Copies oft,
was he not louing then?

What ſhould I ſay? A firmer man
in kindneſſe then was he
I haue not knowne, nor at this day
a firmer man can ſee.

And what I write thus in his prayſe,
I write not for reward,
But to the end that other of
his ſort might haue regard

To ſample out their deedes by his
in gentlemanly loue,

Which

Which though it bring no profite here
ſhall breede them gaine aboue:
For they muſt dye, as he is dead,
Though neare ſo high they beare their head.

Quid ſumus (O miſeri) niſi puluis motus ab aura,
Et fragili vitro ſimiles, vmbræque fugaci?

What are we (O wretches) by nature and kind,
But aſhes and duſt blowne about with the winde?
And ſimpled by ſemblance, much like brittle glaſſe,
And like to the ſhadowe that ſwiftly doth paſſe?

Mors tua, mors Chriſti, fraus mundi gloria cœli,
Et dolor inferni, ſunt meditanda tibi.

Thy death, Chriſts death, the worlds deceipt,
with hels infernall paine,
And glory of the heauens aboue
let thy deepe thoughts retaine.

Viue diu, ſed viue Deo, nam viuere Mundo,
Mortis opus, viua eſt viuere vita Deo.

Liue long, but liue vnto the Lord,
for to the world to liue
Is dying life, but life to God
a liuing life doth giue.

Quod ſibi quiſque ſerit præſentis tempore vitæ,
Hoc ſibi meſsis erit, cum dicitur, ite, venite.

What each one ſoweth to himſelfe
While he on earth is liuing here,
That ſhall he reape, when it is ſaid,
You bad be gone, you good come neere.

Heu viuunt homines tanquam mors nulla ſequa-
Et velut infernus fabula vana foret. (tur,

Alas liue (alas) as though they ſhould not dye,
And euen as though hell fier were a lye.

To a foule and common ſwearer.

THow ſwear'ſt (vile man) as though thou were to pay
A ſumme of oathes to Sathan for thy ſoule,
Thy tongue and lips that ſo blaſpheme alway,
In helles blacke booke thy iudgement do enrowle
To ſuffer torments there and endleſſe dowle:
For curſed ſwearing in this mortall liſe
Will there haue tearing and eternall ſtriſe.

To a Common Lyer.

THy lyes come from thee by the load,
The carriage of them eaſie is.
Where ſo thou makeſt thine abode,
Of lyes a man ſhall hardly miſſe.
But wilt thou know what comes of this?
Though thou ſpeake truth, yet men will cry,
Beleeue him not, he tels a lye.

To an olde man looſely liuing.

Prauus eras paruus, malus et nunc magnus haberis:
Eſto bonus tandem, non decet eſſe malum:

Engliſhed thus.

Thou lewdly liu'dſt a little boy,
now olde, th'art cald a knaue:
Be good at length, tis too too bad
ſo vile a name to haue.

Ad hypocritam.

Dic mihi, cum Chriſtus tibi ſit tam multum in ore
Cur vita Chriſtum (flagitioſe) negas?

Come tell me now, ſith in thy mouth,
of Chriſt thy words are riſe,
Why doſt thou ſtill deny him then
ſo lewdly in thy liſe?

Ad Chriſtum.

Tabeſco deſiderio tua Regna videndi:
Hac tu (Chriſte) tamen da mihi tabe mori.

I waſte with longing Lord
To ſee thy kingdomes hie,
Yet grant me (Chriſt my God)
Such waſting death to dye.

A liuely deſcription of Ingratitude *by a Fable of a Serpent and a* way-faring man.

A Serpent faſt encloſed in a Caue,
Vpon the mouth whereof a ſtone did lye,
Did piteouſly complaine and ſuccour craue
Of ſuch as then by chaunce were paſſing by.
A man there was that did regard his crie,
And to the Serpents ſuite this anſwere gaue:
Thou wilt inuade my life if thine I ſaue.

The Serpent then vnto the man replide,
O no, not ſo, but rather if by thee
My life be ſau'd, which elſe is here deſtroyde,
Ile giue thee then the chiefeſt thing that yee
Of humane race and kinde accuſtom'd be
To giue to thoſe who haue done for you moſt:
O ſaue me man, elſe here my life is loſt.

The man much pitying his diſtreſſed caſe,
Remou'd the ſtone and let the Serpent out:
Who being out, did ſtraight his limmes emlarge
And with his hiſſing wound his legges about:
Herewith the man grew into feareſull doubt,
And asking what his meaning was thereby,
To kill thee (quoth the Serpent) here to dye:

For ſuch is the reward (quoth he) that men
On earth do giue and euery where beſtow

On

On thoſe who vnto them moſt firme haue ben:
Ingratitude from each ones breſt doth flow,
And there is none from whome requitals grow.
The man denying this, they both agreed
That Iudges ſhould decide the caſe: ſo on they yeede,

And as they paſſe, they meete an aged horſe,
Deathes picture ſure was he, whome late before
The owner had thruſt forth without remorſe:
They in this caſe of theirs his helpe implore
The feeble horſe all galde, which grieu'd him ſore,
Accepted of the charge, and thus began:
There was a time (quoth he) my ſelfe know whan,

For many yeeres a maiſter I did ſerue,
Who in my youth was glad to vſe me well,
But being olde, he gaue me leaue to ſterue,
Becauſe that olde, I lame and feeble fell:
And though in youth I bare away the bell,
And was eſteemde, yet now, my labour paſt,
He thruſts me forth an Abiect at the laſt.

Loe, thus you heare (quoth Serpent) what he ſaies:
The like requitall muſt thou haue of me:
Not ſo (ſir) ſaid the man: This horſes prayſe
Is of himſelfe: And yet you plainly ſee
His ill deſerts, not Age the cauſes be,
And being now enlargde from former toyle,
Here may he ſhift to liue vpon this Soyle.

And therefore from his Sentence I appeale,
And will be tride by one that is vpright:

This idle Iade decideth not of zeale,
But what he speakes, he speaketh in despight,
And would much more if malice were of might:
The next we meete therefore shall heare the strife,
For why (quoth he) it doth concerne my life.

Then forward still they passe till at the length
They meete a dogge, whom also age had worne,
A silly Curre was he cleane void of strength,
And one who many miseries had borne,
An halter lately this poore dogge had torne,
For why, the end then compassed his necke,
Whereby it seem'd he had escapte a checke.

The matter then vnto this dogge declarde,
Like doome he gaue, as did the horse before,
Whereat the Serpent as a victor farde,
But yet for this the man would not giue ore,
But tooke exceptions nothing lesse, but more:
This halters end (quoth he) doth well reueale
What this dogge is: wherefore I do appeale

From him as from the horse: that halters end
Doth shew, that he condemned was to die
For some offence, though fortune as his friend
That fate of his hath turned cleane awry,
And lent him strēgth frō halters strength to flie.
The Serpent seeing this to be so plaine,
Could not reply, but gaue consent againe

That this their cause should once more be referd
To him whom next they met. And so content
They

They onward walke, and as they then conferd,
They met a curteous Foxe who grauely went
In long Furd gowne, he to them hearing lent.
Which done, withdrew himselfe that he thereby
Might better vse aduise to iudge truly,

Referment of a cause to a Foxe, is a dangerous referment.

And secretly vnto the man meane while thus spake:
My friend (sayd he) thy life lies in my hand:
Wilt thou therefore agree if for thy sake
I iudge the cause (which doubtfully doth stand)
Vpon thy side, that I by promise band
Shall haue the Poultry which thou dost possesse,
I say thy Poultry be they more or lesse?

A corrupt Iudge.

My Poultry? (quoth the man) how can the same
Serue as a Guerdon for my liues release?
There shall not one, not Pertellot by name,
Be kept from thee, nor euer will I cease
To yeeld thee yeare by yeare of my increase.
Sufficeth (sayd the Foxe) thus will I do,
I will require my selfe to go into

The Caue to see how there the Serpent lay,
And when the Serpent is come in t'expresse
The maner how, Ile quickly whip away,
And being gone, then worke thine owne redresse,
Roll on the stone before he forward presse.
The matter thus agreed, the Foxe retires
Vnto the Serpent, and of him requires

As is in sort declarde: They go yfeere
Into the Caue, the Foxe soone skippeth out,

The man who then was ſtanding very neere,
Rolles on the Stone: So things are brought about.
The Stone once on, not all the learned Rowt
Of Foxes, nor of Serpents in that feeld
Could ſtirre the ſame, or any comfort yeeld

Vnto that traitrous worme encloſde againe.
Then there he lyes. And now I will proceed
To ſhewe the reſt that hereof doth remaine,
New diſhes oft, new Appetites do breed,
And many a one of later courſe doth feed,
Tis tragicall that reſteth to be tolde:
What then? beet good or bad, our courſe weele holde.

The Foxe and man togither thence do go
In friendly ſort vnto the good-mans houſe
About the bargaine of the Powltry tho.
But wilt thou goe poore Foxe? auiſa vous.
Thy bargaine will be ſcarcely worth a louſe,
Th'vnthankfulneſſe that raigneth in this Age,
I feare me Foxe, *muſt be thy deathes preſage.*

But well, what is foreſet, muſt come to paſſe:
Not onely death appointed is to all,
But eke the maner how, as here it was:
For nought to man or beaſt by chaunce doth fall,
There is none ſuch as men do Fortune *call.*
Againſt blacke death no craft nor cunning ſwayes:
The Foxe *for all his craft muſt ende his dayes.*

The honeſt man repeates vnto his wife
The fearefull hazards he had late bene in,

And

And how the Foxe preſerued had his life,
And while he ſpake the teares ranne downe his chin,
Which teares with ſobbes and ſighes he oft did blin.
His wife attending all the while his tale,
At length chaunged colour and waxt wondrous pale:

O man (quoth ſhe) now bleſſed be that beaſt
By whom thou art reſtorde to me aliue:
Halfe that we haue is with the very leaſt
That we vnto that bleſſed Foxe *ſhould giue:*
We muſt make reckning neuer here to thriue,
If vnrewarded this kinde beaſt ſhould be:
O how my ſoule doth long his face to ſee.

Sweete wife (quoth he) thou ſpeakeſt nought but truth,
For what can be too much for lifes great gift?
And ſith I ſee that thou thereon haſt ruth,
I will diſcloſe to thee an honeſt ſhift,
Not doubting but thou wilt allow my drift.
Thou knowſt the Foxe no riches doth regard,
Ile ſhewe thee then what ſhall be his reward:

Two Cockes and thirteene Hennes I thinke we haue,
And theſe thou knowſt I count not in our State,
And if with theſe a greater gift we ſaue,
Then ſhall we paſſe it at an eaſie rate:
For who that would haue ſaid to me of late,
What wilt thou giue me if I ſaue thy life?
I would haue ſaid, take all except my wife.

The wife that earſt before ſuch Zeale had ſhowde,
As you haue heard, now when it came to proofe,

That

That words muſt goe with deeds, Lord how ſhe crowd,
Each word ſhe ſpake flew vp aboue the roofe.
The husband halfe afeard, began to ſtand aloofe:
Why man (quoth ſhe) our goods and gold are thine,
But for the Cockes and Hennes, they all are mine.

Giue what thou wilt, but giue it of thine owne:
A cuſtome tis that men do neuer mell
With Cockes and Hennes which in the houſe haue growne,
For ſuch ſmall wares the wife doth buy and ſell:
I tell thee man, if thou do wiſh me well,
Let no ſuch thought once creepe into thy hart:
For I will dye before Ile ſee them ſmart.

Alas, good man, what ſhould he now replie?
This peremptory ſpeach hath croſſed all:
The Foxe for anſwere ſtayes abroad hard by,
Expecting ſtill what ſhare to him ſhould fall,
He little thinkes what ſpeech is in the hall.
Well, yet the man a manly courage tooke,
And thus he anſwer'd with a manly looke:

And wilt thou (wife) withſtand my willes decree?
I tell thee woman I haue paſt my word.
Say what thou wilt, the matter needes muſt be,
And if thou canſt in kindneſſe it affoord,
I will regard thee both at bed and boord,
But if thou ſeeke to thwart my true intent,
It ſhall be done, and yet ſhalt thou repent.

Which words of his ſo ſpoken, had ſuch powre
To quench the fire of her hote burning ſpeete,

As that her ſpeech, which had beene ſterne and ſowre,
Grew inſtantly to be both calme and ſweete.
Well husband then (quoth ſhe) if you thinke meete,
Let it be done: yet thus much let me craue,
That he may come by night his pray to haue:

For if I ſhould behold, or heare the crie
That I am ſure the ſily ſowles will make
When they ſhall ſee themſelues drawne forth to dye,
Full ſure I am that hart and ioynts would quake:
Grant this therefore (ſweete husband) for my ſake,
That he may come at midnight, not before,
And I of purpoſe will leaue ope the dore.

This ſuite of thine ſweete hart (quoth he) is ſmall,
The Foxe *I know will readily aſſent.*
So cheereſully he trudg'd out of the hall,
And to the Foxe *that lay hard by he went,*
Full ſoone he found the vermine by the ſent,
And making knowne to him his wiues requeſt,
The Foxe *agreed and held it for the beſt.*

But in this while the wife caſts by deceipt
And plots how ſhe her pullens liues may ſaue:
In th'end ſhe doth reſolue that at receipt
His life who ſau'd her husbands life ſheele haue.
O curſed wretch whoſe deede doth ſo depraue
The vertue that ſhould be in humane race,
As that for vertue vice doth come in place.

But what enſues? the Stratagem is ſet,
The Foxe *at midnight comes to haue his fee,*

And thinking (wretch) that he ſhould haue no let,
Within the houſe the mortall Engins be,
And were ſo plac'd becauſe he could not ſee,
That he was caught, and caught, was put to death,
So he poore Foxe *reſigned vp his breath.*

And thus we ſee the Serpents *ſaying here*
Is verifide, that men to men doe giue
Ill turnes for good: for ſo it doth appere,
The Foxe *is kild, the man he ſau'd doth liue:*
Marke well the Morall *whereunto we driue,*
Ingratitude *the* Monſter *of our dayes,*
In men more then in beaſts it ſelfe diſplayes.

And alſo note (as to our purpoſe fit)
That as the man was mou'd much by gift
To ſaue the Serpents *life, and ſaued it,*
So was the Foxe *likewiſe procurde to ſhift*
To ſaue the man: which to our former drift
Is this, that liues releaſe is little waide,
If for the ſame be nothing paide.

Mediocria firma, with aduice to Conſtancie.

IN height beware of peoples hate,
In welth beware of bitter want,
To rich may be a doubtfull State,
To ill is Sate that is to skant.

The two extreames are alwayes hard,
The meane t'weene both is alwayes best:
And so each State with truth consard,
The meane degree still bringeth rest.

But whither bale or blithfull blisse
Betide vnto thy changing lot,
The surest way for thee is this
And by no meanes to be forgot:

Not to be proud of slippry hap,
Nor to repine at pinching woe,
But as Dame Fortune changeth Sap,
So let Dame Fortune come and goe.

And so though States do chop and change,
A oft they change and chop indeede,
Thy mind shall neuer wandring range,
But constantly in things proceede.

Fortunam reuerenter habe, quicunque repente
Diues ab exili progrediere loco.

The same in English.

Who so thou be that suddenly frō poore degree art raisde,
Imbrace thy fortune rev'rently, and see thy God be prayssde.

In Scurram pauperem.

Scurra vbi iam fures totam sibi nocte videret
Scrutantes magna sedulitate Domum,

Risit, et O, media quid vos hic nocte videtis,
Miror ait, media nil ego cerno die.

The same in English.

A scoffing Swayne perceiuing the cues
to search his house by night,
Laught lowd, and to the theeues he said,
O sirs, your braines be light:
What meane you at this seeld to search,
as though you could spy
At midnight that, that I at noone
could neuer yet come by?

A returne to Golde.

AND now to Gold I bend my speech againe:
Goe packe thee hence, Corrupter of our age,
Enclose thy selfe in Mines, let earth retaine
Thy tyrant corpes, that so on earth dost rage,
That makest great ones serue thee as a Page,
That what thou wilt, by thee is quickly woon,
And what thou wilt, in like degree is doon.

Thou seist th'vnlearned in the learned Seate:
Th'vnfaithfull Shepheard in true Shepheards place,
Who feedes no flocke, but of the flocke doth eate:
Thou mak'st the foole the wiseman to disgrace,
And him that's lewd the honest to deface.
Woe worth thee wretch, the troubler of our time,
By whome the vertuous are held backe, and vassals clime.

And

And though there be of high and worthy States
That wey thee not, but wey true vertue more,
Yet through Geheſi *and his bribing mates,*
There's little had for ſuch as be but poore:
Where thou ſet'ſt foote, the worthy waite at doore,
While claw-backe lackes, as brag as body-lowſe,
Are entertaind in euery roome ath'houſe.

I haue heard of ſome honorable, who vpon their aduancement, haue bin moſt careful in the choiſe of their ſeruants for feare of bribery. God grant there haue bin an effect anſwerable to ſuch their godly and honorable care.

T'is to be read what was in Athens *wrought,*
By Phillippe *king of* Macedon, *who thee*
Imployde to bring that gallant ſtate to nought,
By bribing thoſe that were of beſt degree
Within the ſame. The like who might not ſee
In Englands State, of yeares not many paſt,
As alſo what became of them at laſt?

It were too long to reckon vp the whole,
How Golde corrupts by manifolde degrees,
And how for it full many pill and pole,
And Lawyers ſome, do take exceſsiue fees:
Thou Golde canſt make men flie about like Bees.
But more then that, (would God that were the wurſt)
Thou mak'ſt men ſwell with pride as they would burſt.

And yet hereby I touch not Lawyers State,
Nor haue intent to quippe the learned ſorte:
That were an Office for a ſcurrile mate,
For there are Lawyers of moſt worthy Porte,
Who ſtill holde out as doth a fenſed Forte,
Well getting Golde, and not enclinde to Pride,
For which good ſort due Honors do abide.

And for the Iudges of our Common lawe,
I speake it from my heart, and so I holde
That there are none can say, they euer sawe
One Iudge that's now aliue corrupt with golde.
God graunt that they in like sort may be holde
To keepe the Ballance tyte twixt small and great,
Least else the small should be the great ones meate.

Grandibus exigui sunt pisces piscibus esca.

I will conclude. Not eu'ry State of men,
But some almost in eu'ry State there are,
Who may be wrought the good with bad to blen,
If golde, thou golde canst growe vnto their share:
And though that some of them perhaps haue care
To do no wrong, yet wrong they will permit,
As when they should giue helpe, they silent sit.

But for as much as many men are led
By many waies to start aside for Golde,
And that the mischieses which are daily bred
By Moneys *sway, are great and manifold,*
So great I feare, as hardly can be tolde,
Therefore I ende my endlesse plaint with this,
That God must mend what gold hath made amis.

Quid non mortalia pectora cogis Auri sacra fames.

To what thing is't that Golde ne can
Constraine the thirsting heart of man?
The heart of man as hard as stone,
Which yeeldeth not to any mone,
But as the same with golde is bound,
So is affection in it found,

To

To bring about what may be had,
Let be the matter good or bad.

Omnia venalia Nummo.

Seeke gold, seeke gold, (good friend) seeke gold,
For golde can all things bye,
Both vertue, vice, (and else what not?)
To sale for golde do lie.

Omnia nummatis loculis sopita quiescunt,
Cum volet ipse Deus, fiet amæna Dies.

To him that hath the golden bagges
all things in quiet rest,
But God can giue a golden day
when he shall thinke it best.

Omnia Diues habet, nam præstat omnia Nummus.

The rich hath all that heart can craue,
For he with golde all things can haue.

When vices all waxe olde in man,
His loue of golde growes youthly than.

To the Right VVorshipfull and of high deseruing Sir *Iulius Cæsar* Knight, one of the Maisters of the Requests to the Kings Maiestie.

THough griefes arise in men of troubled harts,
Yet when the same by skill of penne are plaste,
Petition-like in writing with the parts,
Good God, how then such Suters griefes do waste,
As though that then their helpe would come in haste:
But if their Suites do happen on delay,
Faint growes the hope whereon their hearts did stay.

If toylesome paine procure dispatch of Suites,
What plowman taketh greater paines then you?
An open Truth a slaunderous lye confutes,
So what I write, apparently is true:
And yet (good sir) this sequele may ensue,
Vnlesse the Suter do his Suite obtaine,
Ill words may come for recompence of paine.

For why it happens oft, that he who sues,
Because his minde runnes wholly on successe,
If that he happe to heare contrary newes,
Then weying no mans trauell more or lesse,
Away he goes with great vnthankfulnesse.
So thankelesse thoughts and speeches that deprane
Oft Mediators vnto Princes haue.

Alphensus king of Naples was wont to say of *Mediators* of Requests vnto kings and princes, that

that they are like vnto those who hauing their dwellings in the middle roomes of a house, are besprinckled with vrine by those that are aboue them, and annoyed with filth by those that are belowe them.

Sic plerunq; Mediatores vtrinq, leduntur, sicut vespertilio Laceratur a muribus & auibus.

The Author.

ANd here my Booke shall haue his end
with my complaint of Gold:
God graunt that high and holy things
in sound estate may hold.

And as the seate of Iustice is
at this day firme and pure,
So passages vnto the same
may be both plaine and sure,

Not clogd with shifts and falsities
by such as haue to deale
Indersourly with Iustice in
our English common-weale:

That Suters may be soone dispatcht
before they be opprest
With bribes and charges in their sutes:
and so for all the rest,
That Gold may neuer beare the sway,
But that true vertue flourish may.

FINIS.

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